Okinawa Expo 75 Chief Hostess Recalls Wartime Suffering & Later Turmoil

By NAOAKI USUI

MOTOBU. — When the sun sets beyond the ultra-modern "Aquapolies" of the Expo '75, Miss Setsuko Miyazato remembered a similar sunset she saw 29 years ago at a nearby refugee camp as American GIs were spraying DDT all over her body.

Now Miss Miyazato is the attractive chief of 18 hostesses at the Ocean Fair's Okinawa Pavilion. The slender 30-year old former radio script writer has lived through a generation of turmoil that swept her tiny sub-tropical island of Okinawa.

It was one of World War II's bloodiest battlegrounds. In the final months of the war, nearly 160,000 Okinawa civilians, 60,-000 Japanese soldiers and 12,000 Americans were killed, including Miss Miyazato's uncle.

She is the eldest of three daughters of an Okinawan-born Japanese Army officer who was stationed in China. She returned to her devastated island home in 1940.

"We were unloaded at a nearby post and were taken to a camp where tall, blue-eyed American soldiers sprayed us with DDT because many people had lice and fleas at that time. That was the first time I saw an American-san," she said.

Like most Okinawans, she calls Americans "American-san," or Mr. American. It is a habit cultivated during 27 years of American domination which ended in 1972 with the reversion of Okinawa to Japanese rule.

There are still almost 36,000 American military personnel on this island of one million people. Miss Miyazato appears to represent most of the islanders who say ideally the U.S. Forces should stay out of Okinawa but practically they are heavily dependent on Uncle Sam's spending.

"I know some Americans at bases who are very nice people. They want to serve the Okinawan community with volunteer work on English teaching. But, then I remember that after all they are military personnel and

Cont. on Page 3

The New Canadian

An Independent Organ for Canadians of Japanese Origin

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Name In The News Recalls J.C. Property Case

By KEI TSUMURA

SALT SPRING ISLAND, B.C. — A name familiar to all Japanese Canadians, whose lives were shredded during the infamous evacuation of J.C.'s from the Pacific Coast, was again in the news recently — in the obituary column: Mouat.

William Mouat, wealthy businessman, director of the Lady Minto Hospital, member of the school board, devoted church member, and the local justice of the peace, passed away peacefully at the ripe old age of 90.

Although J.C.'s may not remember old Billy too well, they will his brother, the late Gavin Mouat.

Gavin was the agent for the government custodian who held the properties and valuables of Japanese Canadians while they were placed in concentration camps, an act described by the late Prime Minister Lester Pearson as "a black, indelible mark in Canadian history."

In the 1960's, an Issei couple, Mr. and Mrs. Torazo Iwasaki made a court appeal concerning the confiscation of their property on Salt Spring Island, now estimated to be worth over 1.5 million.

Mr. Iwasaki came to Canada in 1901, and bought 640 acres of land with 2 miles of shoreline on Saltspring. Working hard as a fisherman, and at other jobs, the couple made a down-payment and finally, in 1940, paid off the property. Then came World War II, the confiscation, and the concentration camps.

One day while Iwasaki sat in Cabin 134 in the J.C. concentration camp in Grenwood, B.C., he received a letter from Ottawa informing him of the sale of part of his property for $5,250. Iwasaki received a cheque for $4,932. (less commission, naturally). Iwasaki refused and sent the cheque back to the secretary of state.

To make a long story short, Iwasaki's whole property had been conveyed to the secretary of state in Ottawa and on the same day was again conveyed to a company called Salt Spring Lands Ltd.

Two Vancouver lawyers Ray MacLeod and Don Small, who took up the cudgel for the Iwasaki's discovered that the Co. Salt Spring Lands Ltd. had as its President — aha, guess who? — the agent of the government custodian, old Gavin Mouat himself.

Somehow, the Iwasaki's lost their case.

Gavin Mouat is dead now. Unfortunately, so is Mr. Iwasaki — another man who typified the hard-working Issei generation who held principles, integrity, and a belief in justice foremost and got Kung-fued honky-style in the kintamas for their trouble.

Nisei Strongman Breaks Own World Record

TORONTO. — Nisei strongman and gym operator, Mr. Mack Miya recently broke his own world's record for the one-arm lift at a contest in San Francisco. Competing against 20 of California's top weightlifters, Miya successfully lifted 310 pounds with one arm.

Miya, who is 53 years old, owns and operates Mack's Gym on Queen Street in Toronto.

Sansei Hero Is Now Los Angeles Deputy D.A.

GARDENA, Calif. — American Sansei Vincent H. Okamoto of Gardena, former Army captain who was decorated with the nation's second highest award, the Distinguished Service Cross, for heroism in the Vietnam campaign, is now a deputy district attorney in Los Angeles county. He also was awarded the Silver Star, Bronze Star, Purple Heart and the Vietnamese Cross of Galantry.

Japanese Astronomer Discovers New Star

OITA. — A 44-year old Japanese amateur astronomer said recently he has discovered a new star and it has been officially recognized by the Smithsonian Astrophysical Observatory of the United States.

Yoshiyuki Kuwano, a resident in Kyushu, said he spotted the new star accidentally while photographing the Galaxy System July 15.

He said the star is of the Ninth Magnitude and it is not visible to the naked eye.

Kuwano said the Smithsonian informed him the star has been recorded as "New Star 1975, Constellation Sagittarius Archer".

Compensation For Jpnz. Victims Of Thalidomide

TOKYO. — The government has designated 190 more deformed children as victims of the drug thalidomide, making each eligible for compensation of at least $30,000.

The Health and Welfare Ministry made the designation with the assistance of Dr. Widukind Lenz, the West German scientist who first linked the use of thalidomide by pregnant woman with the birth of deformed babies.

Compensation from the government and the Dai Nippon Pharmaceutical Co. which manufactured and distributed thalidomide in Japan, ranges from $30,000 to $134,000 depending on the severity of the case.

The ministry said the amount of compensation is based on an October 1974 compromise agreement with the parents of 63 deformed children who had filed a joint law suit against the government and the company in 1965.

Former War Strandee Finds "Haven" On His Brazil Ranch

CAMPO GRANADE, Brazil. — Eighteen months after ending his 29-year wait to surrender arms at the close of World War II, former Japanese army lieutenant Hiroo Onoda has taken up cattle farming in this remote corner of So. America interior.

"I feel like a young man of 25," the 53-year old Onoda told reporters who recently visited his farm. The diminutive ex-officer in Wakayama captured world attention when on March 9, 1974 he finally received official orders and gave up his arms.

He had remained on active duty on Lubang in the Philippines since 1944 when U.S. troops drove him into the jungle with 240 of his men.

Onoda said he plans to raise cattle and pigs with his brother Tadao.

He decided to settle in Brazil last year after visiting So. America with some members of his family. While his hope was to see "my land full of cattle," Onoda lamented that he was having difficulty with the Portugese language.

"I just can't exchange ideas with my friends," the dictionary-carrying bachelor said. Revenues derived from his book, describing his jungle experience, helped to buy the farm.

Poll Indicates Japanese Will Not Ever Forget Atrocity Of A-Bombs

TOKYO. — A recent poll indicated most Japanese feel they "must not forgot" or "cannot forget" the nuclear devastation of Hiroshima and Nagasaki wrought by the United States 30 years ago.

The poll conducted by the newspaper Asahi Shimbun by interviewing at random 3000 persons in June showed 59 per cent replied they must not forget; and 24 per cent they cannot forget; and six per cent they want to forget. The remaining 11 per cent had no opinion.

On the question of why the U.S. resorted to the infamous use of the atomic bombs against Japan, 52 per cent replied it was to force Japan to surrender; 22 per cent said it was for studying the effect of the A-bomb; and four per cent said "racial discrimination against the Japanese" led to the bombing. Those who said they had no opinion totaled 22 per cent.

On banning of nuclear weapons, those who supported the movement were behind 41 per cent to 50 per cent. Nine per cent had no answer.

On the Japanese government's policy of not producing, not possessing and not allowing a foreign country to bring nuclear bombs into the country, 77 per cent said they support it.

However, 67 per cent said they do not believe the government is observing the policy.

The poll also revealed that 47 per cent of those questioned felt there was no need for Japan to depend on the U.S. nuclear umbrella for its security; while 29 per cent said it was needed.

U.S. Was Ready To Drop 3rd A-Bomb On Jpnz. People

HIROSHIMA. — Among the papers recently sent here from the U.S. National Archives was a telegram from Lt. Gen. Leslie Groves, head of the Manhattan Project for development of atomic bombs, to Gen. George C. Marshall, U.S. Army chief of staff, dated Aug. 10, 1945, which disclosed the U.S. was planning to drop a third atomic bomb on Japan.

While the telegram does not name the Japanese city, it said another bomb of the same type dropped on Nagasaki had been completed four days earlier than scheduled and could be shipped from New Mexico to Tinian on Aug. 12 or 13.

Okinawa. . .

(Cont. from Page One)

again I feel bitter," she said.

"I would still have to say the island of Okinawa is in an abnormal situation with two little industry and too many U.S. military installations. But, I will never live outside Okinawa because, after all, it's my home," she said.

She also shares a common frustration among Okinawans who feel that the mainland Japanese do not understand Okinawan problems and are simply trying to profit from the islanders by huge investments. Okinawa has been an isolated and economically backward territory since it became a Japanese prefecture in the late 19th century.

Miss Miyazato's family returned home from China with all their belongings in one old suitcase. They settled in a small strawroofed hut near the Koza City with two more families and her father started rice farming.

The Korean war broke out in 1950 and meant more U.S. military installations and personnnel for the Okinawans to deal with.

"American-san established a big Marine base for the Korean War near our village. This resulted in an entertainment district near the village with women in loud colored dresses and flower-patterned scarf.

"On Christmas days, Americans visited our village and gave gifts to the children. I remember I got a bag of candy in the design of a Santa Claus and my sister got a toy locomotive. We were very happy because such toys were hardly available at that time.

"More and more soldiers and military cars came to our village. Some of the village women married American-sans. But once one marries to an American-san, she could no longer stay in the village because the other villagers ostracized them.

"An aunt of mine fell in love with an American-san and got married. But my father was very, very angry, although my mother tried to persuade him, my aunt left the village and now lives in Chiba near Tokyo. She is still bitter about my dad."

Miss Miyazato became a radio script writer on a commercial station in 1962 after graduating from a Tokyo university. But after several years, she found less and less work because "A major network started controlling my station." It is one example of what Okinawans call economic invasion by big mainland business.

Japanese concern for the Okinawans' sensitivities and wartime suffering almost cost Crown Prince Akihito serious injury just before the Expo's opening when he visited the Himeyuri Monument.

Two radicals hurled a gasoline bomb at him after jumping out of an underground shelter security police had not checked. Officers explained such probing would have made the Okinawans feel that police insulted the 188 teenage girls who committed suicide there.

Okinawa was returned to Japanese rule in 1972 and the government offered to sponsor a national athletic meeting and the International Ocean Expo '75 to establish tourism as a major industry for the island.

"But the reversion came with turmoil," Miss Miyazato said. "When our Okinawan dollar currency was switched to yen, there was a rumor that you can buy things cheaper in dollars and everybody rushed to buy everything. It was a kind of panic that symbolizes the reversion for me.

"I don't have any great expectations that the Japanese government would improve Okinawans' life and economy. But, I felt, for example, roads to be built from then on would not be military highways but Okinawan citizens' highways."

Miss Miyazato joined the staff of the Okinawan pavilion in 1973. It features the history of the Pacific island and stresses the battle of Okinawa with remnants of weapons, combat helmets turned into pans plus pictures of advancing American troops, offered by the U.S. Military Command.

"I want visitors to understand that Okinawa is the only Japanese territory that experienced ground battles and that Okinawans never want a war again," she said pointing at various weapons and equipment displayed in the pavilion under dim lights.

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Naoya Shiga In Double Focus

Shiga Naoya. By Francis Mathy. New York: Twayne Publishers, Inc., 1974. Pp. 188, $8.60.

Reviewed by
DONALD RICHIE

There are some authors who speak directly only to their countrymen. Though they may be acknowledged "classics" abroad, the foreign reader does not understand why they should be so highly thought of and so popular. One such writer might be Arnold Bennett, widely read in Great Britain and few places else. Another would be Jean Giono, beloved in France alone. And yet another is the subject of the present monograph, Naoya Shiga.

This mysterious lack of foreign understanding is not only a matter of translation — though in the case of Shiga more than one translator has given up and the single long work, the episodic "Journey Through Dark Night" (Anya Koro) remains untranslated. Rather it seems to be a matter of national ethos. Shiga, both himself and his writings, embodies something which the Japanese (and apparently only the Japanese) find important.

Prewar Japanese critics, lavish in their praise made much of the author's "sincerity." They found the confession of despair, of impotence, of self-hatred reflected in his almost entirely autobiographical work moving and important. Postwar critics were more severe.

While praising the celebrated style, they did not think so highly of the confessional contents. At the same time, however, the most severe of them publicly bridled when a noted foreign scholar candidly stated that he did not understand why the work was accorded such extreme importance or why it was considered fiction at all.

Obviously, Shiga speaks directly to the Japanese and to few else. Understanding this, Father Mathy in his careful and detailed study of the author and his work finds it necessary to create a "double focus" for the man and his books. He therefore treats Shiga, first, from the Western point of view, exposing what he would consider self-indulgences, weaknesses, flaws in construction, etc. The final chapter treats him from the Japanese point of view — one in which his "morbid" interest in self, his "illogicality," his lack of "rational" story-telling art, are all found unimportant in the face of his achievement.

The Western "focus," which forms the body of the work, is fair enough to make one wonder not only why someone bothered to write about Shiga but also why one is bothering to read the results. The final section, however, rightly titled "The Achievement of Shiga Naoya," vindicates not only the author but also the literary culture from which he comes.

Father Mathy concedes that, if literature is conceived of as the representation of reality, "the ordering and interpretation of the experience of men," then Shiga is a very minor writer. If, however, literature — Japanese literature — is conceived as something else, then the evaluation must be different.

"Traditional Japanese literature at its best was never strictly a literature of mimesis. . . what the Japanese artist tried to do was to capture as much of the reality of life of the passing moment as possible. . . The West tend to place greatest significance upon the fullness of being that will result from the process of becoming. . . it is the terminal point of history that gives meaning to each momentary segment of it. The East, on the other hand, places greatest significance upon the fullness that can be discovered and experienced in each individual phenomenon. The present moment is meaningful in itself; it is grasped without reference to either past or future.

Shiga's sensitivity can therefore be seen as profound rather than "morbid," and his concern with self and only self need not be viewed as self-indulgent, it may also be seen as the only proper subject of the Eastern writer.

The author's argument is persuasive, reasonable and, one feels, just. It is supported by many extracts from Shiga's work (though no single work is rendered complete) and helps us understand not only Shiga himself but also the literary culture from which he springs. If the Japanese think so highly of him it is because he so richly shares the phychological and philosophical assumptions of his country: the emphasis and reliance upon the inner view — all that is left of the contemplative ideal; the decision to trust only nature — including all the natural vagaries of self; and the supreme ability to live in the present, the instant now, to taste its fullness, to savor its passing.

The author is quite right to create the double focus. I only wish its order had been reversed. One must read the entire book to discover Shiga's worth.

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Personal Notes Across Canada

Obituaries

WAKABAYASHI

SUMMERLAND, B.C. — Mr. Nobuyoshi Harry Wakabayashi, 78, passed away on August 8, 1975. Beloved husband of Takako (Suga), dear father of Chiyomi, Rose (Mrs. B. Yokota), grandfather of Jeffrey, Douglas, Ian, Diane and Bradley. Predeceased by one daughter Masae (Kita).

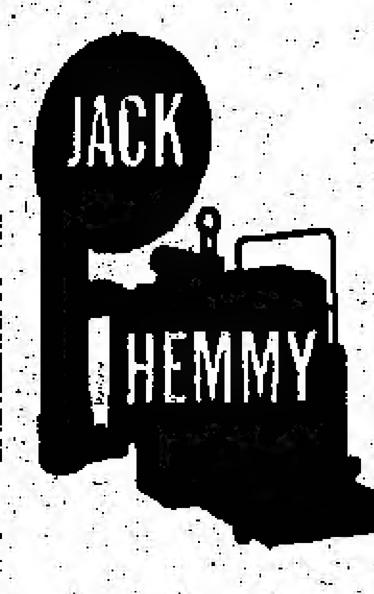
Funeral was held at Summerland United Church on August 13th with the Rev. A. Greenhough officiating. Interment at Peach Orchard Cemetery.

TAKASHIMA

TORONTO. — Leonard M. Takashima passed away suddenly at York County Hospital on August 21st, 1975. He was in his 54th year. Dear son of Mr. & Mrs. Senji Takashima, dear brother of James of Vancouver, Thomas and Joseph of Edmonton, Mary (Takayesu), and Shizuye of Toronto. Private service was held at Earle Elliott Chapel. Interment Resthaven Memorial Gardens.

Change of Address

HAMILTON, Ont. — Mrs. Masuyo Kawamoto wishes to announce a change in address to: 21 Ben Lomond, Apartment 1004, Hamilton, Ontario L8V 2T1, phone 385-6324 (Toronto).



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Ocean Crossing On Oil Drums End In Failure

TOKYO.— A 58-year old Japanese building contractor who sent a distress signal while attempting a solo crossing of the Pacific on a small raft of oil drums, was rescued by a patrol boat, the Maritime Safety Agency said.

Kiyohisa Ono was first picked up by a Japanese fishing boat and then was transferred to the patrol boat recently about 180 miles east of here.

The agency quoted Ono as saying that a screw propeller was lost and he could not continue the voyage with sails alone.

The agency sent two patrol boats and an aircraft to search for the raft immediately after the distress signal was intercepted by two Japanese amateur operators.

Ono left Yokosuka, a U.S. naval base site south of Tokyo, July 31 abroad the two-masted raft made of 58 empty oil drums with an auto body fixed a top for a cabin.

It was equipped with a 24-horsepower engine and a radio transmitter, and Ono said he was bounded for San Francisco to publicize birth control. He said he wanted to appeal to the United Nations that birth control is a "must" for peace in the world.

Officers argued with Ono that his raft was unsafe when he started his voyage.

It was Ono's second unsuccessful attempt at crossing the Pacific in two years.

Last year he was convinced by Maritime Safety Agency officials to abandon his try shortly after he had left Tokyo Bay.

Prior to his recent departure, he said, "It's do or die this time" and said he hoped to reach San Francisco by November.

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Dates And Doings

Sato Memorial Golf Tourney Sept. 7

TORONTO. — The Toronto Nisei old-timers will be competing for the Sato Memorial Trophy on September 7th, 1975 at the John Evelyn Golf Centre, formerly known as Willows Golf Club. Following the tournament, a get-together will be held at the Japanese Canadian Cultural Centre.

For further information please contact, Tosh Ono 783-2213 or Tom Omura 757-4370.

* * *

Mont. Buddhist Bon Odori Success

MONTREAL. — Montreal Buddhist Church's Annual Big event "BON ODORI" was held on Saturday, July 12th on the stage of Park Lafontaine's "Theatre Under the Stars".

Under the balmy starry July skies, the eager Minyo dancers helped to enchant the 1,000 odd spectators for a delightful hour and a half programme, which opened with nearly 50 dancers for the opening number, "Sakura Odori", from the front of the stage.

It was ably opened by tri-lingual master of ceremonies, Mr. Kenny Nakano with benediction from Rev. Takahatake, to the enchanting music and exciting taiko beats from drummer, Mr. Takashita. After long months of practice under the able guidance of Mrs. Marge Hayashi and assistants, Mrs. Kimi Gekko and Mrs. Kay Matsushita, the evening of odoris was executed with fine finesse and enthusiasm.

Among the variety of dances performed, the popular numbers were "Honen Taiko Odori" performed by the children with hachimaki, happi and sticks, the teen-agers "Kiiroi Sakurambo", the fast paced cha cha music, the juniors dancing to the 2 fans "Nangoku Tosa" and the ever popular "Okesa no Hyakuman Byoshi", "Mikuni Bushi", "Tsubaki Ondo", "Hanagasa Tsukiyo", "Kishu Shirahama Ondo".

The evening ended with the audience participation number "Tanko Bushi", enthusiastically supported by many tobi-iris, both Japanese and Caucasians, adding the final joyous touch to complete the job on atmosphere of the evening.

Our "Thank You" to everyone who took part in making the "Bon Odori" such a success. — K.K.

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S.F. Giants Sold To Japanese Industrialists

SAN FRANCISCO. — A group of wealthy Japanese industrialists from Tokyo has reached agreement with Horace C. Stoneham to purchase the San Francisco Giants, with the transaction to be finalized at the end of this season, it was learned recently.

For slightly more than $17 million the new owners will receive all assets of the National Exhibition Co., which include the Giants, their farm system and their hotel and baseball complex at Casa Grande, Ariz.

The sale marks the first time complete ownership of an American major league baseball team will be in the hands of foreign interests.

Stoneham, while not denying the report, insisted negotiations were still going on.

Last month, the directors of National Exhibition issued a statement saying any announcement would not be made until the sale was completed — probably at the end of the season.

The Giants have had the lowest attendance record of any major league baseball team during the past two years and have suffered losses of more than $3,000,000 in the past three years.

Toronto groups, interested in bringing a major league team to this city, had been attempting to acquire the franchise.

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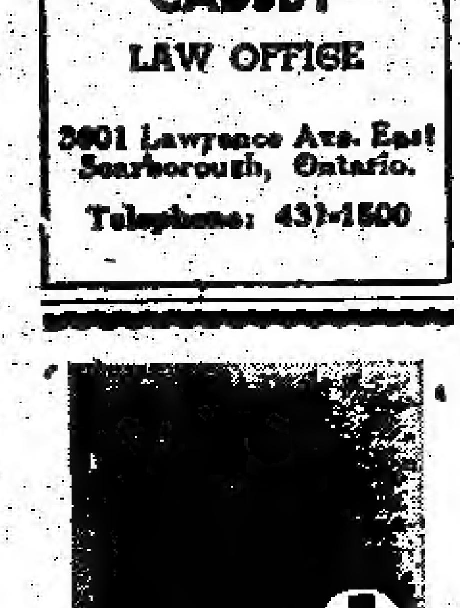

The Japanese Martial Art Of Aikido

THIS IS AIKIDO — With Mind and Body Coordinated. By Koichi Tohei, Japan Publications, Inc. (First edition — 1966 and revised edition March 1975), 1,000 gravure illustrations from photos by Ihei Misaki 180 pp. Y2,480.

By ANDY ADAMS

Aikido has always been one of the most esoteric of the modern martial arts. For one thing, the public rarely gets a chance to see it in action since there are no contests or tournaments; moreover, attempts to explain it are invariably obscured by flights into the mystic realm of the spirit. For example, the late Morihei Ueshiba, the founder of aikido who died in the late 1960s in his 80s, once told his followers: "The God of the Universe turned into purple smoke and came into my body."

Now in his newly revised, much improved edition of "This Is Aikido," Koichi Tohei has probably come closer than anyone so far in revealing the inner mysteries of aikido, especially that elusive element called "ki." But more importantly, he has considerably enlarged the format, provided a thousand or so explanatory photographs by Ihei Misaki and generally put together one of the finest books to date on this martial art.

The book is divided into three chapters: fundamentals, techniques and applications, and includes a glossary of aikido terms. The preface amounts to a brief life story of Tohei — onetime chief instructor at the Aikido Honbu, but now head of his own school called Shinshin Toitsu Aikido (Aikido with Mind and Body Coordinated) as well as a meditation group named Ki Society International.

Author Tohei has probably done more than any other practitioner to spread aikido beyond the shores of Japan. Besides his books "What Is Aikido" and "This Is Aikido," he made 15 trips to the United States from 1953 to 1974, establishing dojos in 19 states beginning with Hawaii.

Aikido is a purely defensive martial art in which the aikidoman usually defends himself outside of the dojo (or in which the attacker in kata starts the technique) by seizing one, or both of his opponent's hands or wrist. Moreover, he uses only as much force as is necessary to subdue his opponent so that the latter is rarely injured in a street fight. As a result, Japanese police these days tend to rely more heavily on aikido in making arrests than on any of the other martial arts, such as judo and karate.

Tohei has reduced the unification of mind and body so vital in aikido to four major principles — keeping one point, completely relaxing, keeping the weight on the underside and extending "ki." He explains that the one point "is not a place where one concentrates his physical power, but a place to concentrate his mind calmly" — usually in the lower abdominal area.

Extending "ki" can really be communicated only by giving examples, such as "one tries to think with all his might that the power of his inner mind, i.e., his ki, is flowing forth from his arm and fingertips with great force far into the distance." "Ki" being extended through the arm makes it unbendable in the same way "that a fire hose becomes unbendable when the water is gushing forth forcefully."

Noting that "if one wants to obtain an unmovable body, he must first obtain an unmovable mind," Tohei points the way by instructing the student to "relax his whole body completely and think of the one point." He locates it at the center of the abdomen and also "the center of the universe."

In elaborating on this last statement, Tohei explains that "the ultimate purpose of Aikido is to become one with the universe by providing training so that everything man does conforms to the laws of the universe. Our life force and our bodies are born of the ki of the universe. Each of our lives is a part of the ki of the universe enclosed within the skin of our bodies. We call it 'living' when our ki is flowing freely with the ki of the universe, "but when it has stopped flowing through us, it means we are dead."

Tohei concentrates the main portion of the book on explanations of 36 basic techniques, from "karate-tori kokyu-nage — a sort of backward throw to "kokyu dosa" — pinning an opponent when both are facing each other in a kneeling position, or as Tohei defines it — "a method of pinning your partner with your ki instead of with your physical strength."

Each technique is illustrated by from six to more than 20 photographs showing the step-by-step method of executing the technique.

In all of the photos, Tohei himself serves as the "tori" — the one applying the technique and the eventual winner, while various students are "uke" — the one receiving the technique and eventual loser.

The photos are also numbered for easy reference in the text. Intricate hand actions are shown in close-ups, while foot action and direction are indicated by sketches of feet, solid lines, dotted lines, arrows, etc. However, it would have been better to have included the English-language translations of each technique in brackets following the Japanese name instead of forcing the reader to try to figure it out from the glossary.

Besides a general, step-by-step explanation of the technique, the author also zeroes in on the key points and sets up a few tests, the latter amounting to a variety of applications. In some instances, however, he gives special descriptions of "application techniques." There is also a discussion of "ma-ai" — the aikido method of establishing a proper interval between your body and your opponent's.

Most of the techniques also include "irimi" and "tenkan" explanations. As Tohei defines them in his glossary, "irimi" means that "without changing your direction you apply your technique on an opponent who is moving straight toward you; you must be careful to lead and to avoid a direct collision with his strength." "Tenkan" is explained thusly: "You turn your body from your opponent's line of attack, cause his strength to flow off wasted, move your body to a place where his strength is inactive and lead him."

The author also goes into self-defense for women. But he points out that although there are no special techniques devised solely for women, "all aikido techniques can be mastered by young or old, men, women or children because aikido relies on the correct use of ki rather than on strength."

Several arrest techniques are also shown and explained, since as Tohei points out: "Although aikido is a way of peace, we must sometimes use it, in this world we live in, to counter violence." He claims that the margin of safety can be greatly increased by applying aikido-based arrest techniques, including one devised against three opponents.

In his conclusion, Tohei stresses the importance of practicing basic techniques. "After we master throughly each technique step by step, we should plant it firmly into the subconscious mind through repeated practice. In due time the level of mastery would be such that one will be able to throw an opponent without allowing even a finger to touch him by leading the attacker's Ki toward the intended direction."

Besides stressing the importance of cooperative practice with good feeling on both sides, the author reminds the reader that "aikido is originally the way of non-fighting," making it necessary for one to return the attack from his side. "The person attacked, rather than perceiving the situation as conflict-ridden, can approach it positive-minded and turn it into a harmonious dance."

All in all, "This Is Aikido" is the ideal book for both the beginner as well as the experienced aikidoman.

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(2) Wexford Collegiate, 1176 Pharmacy Ave.

Registrations from beginners will be accepted on the same day. For additional information please contact either:

Mr. Archie Nishihama (429-1695) or

Mr. Doug Arai (279-3717)

誰が,何を,いつ,なぜ,そして どうして選舉費をまかなつているか

一体誰が選舉費を規制しているのか？

選舉寄付および費用に關する委員會は新しい選舉財政改正法の監督および實施につき議會に對し責任を持つグループであります。新法は州が一定の金額を候補者の費用として支拂う事を認めております。したがつてあなたは税金を通して、すべての選舉に參與していることになりますので情報を十分うけるべきです。この委員會があなたにたえず知らす人々なのです。

新法の主要目的は何であるのか？

第一に、誰でも、會社でもユニオンでも、政黨への寄付を制限することです。それによつて大きな資力が政府または政黨の政策に影響を與える可能性を取り除くことになります。第二に、誰がどれだけ寄付したかを一般に公開することが認められています。

いつ寄付することができるか？

寄付者はいつでも寄付してもよろしいが、その金額は制限されています。その内譯は以下の通りです。いつの年でも、誰でも會社またはユニオンは各々の州政黨に二千ドルまで寄付することができます。さらに、どこの選舉區協會にでも五百ドルまで献金することができますが、同じ政黨のすべての選舉區協會に對する合計寄付額は二千ドルを超過することはできません。

選舉運動の期間中、つまり總選舉が宣言された日から投票日後の四カ月間、個人、會社およびユニオンは特別献金を行なうことが許されています。州の政黨に二千ドルの追加寄付を與えることができますし、また同じ政黨の全候補者に對する合計寄付額が二千ドルを超過しないかぎり、どの候補者に對して五百ドルまで寄付することが許されます。

なぜ新しい選舉費用改正法なのか？

新法は個人的献金を制限し、政治をより反映的にし、より多くの人々が關與することにあります。メディア廣告に使う金額を統制することにより、オンタリオ州を通じて政治的競爭をより平等なものにすることになります。

新法はあなたにどのように影響すか？

會社およびユニオンには？

候補者および政黨には？

選舉費改正はすべてのオンタリオ州選舉運動を大つぴらなものにいたします。あなたは各々の候補者がいくら寄付をうけ、いくら使つたかを知ることができます。もし候補者で規則を守らない場合、彼または彼女は罰金に處せられるか、次選舉に出馬を禁止されることになり、または州議會の議席を斷念しなくてはならなくなります。

委員會は各々の候補者が集めた寄付總額と支出高の集計をローカル新聞に發表いたします。選舉費として百ドル以上を寄付した者はすべて氏名とアドレスがリストされ、委員會のオフィスでそのリストをみることができます。

個人および會社は双方とも寄付支出の一部を補うためタキス恩惠を申告することができます。これで寄付者が支拂わねばならないオンタリオ・タキス額が削減されることになりますが、連邦政黨への寄付に與えられるクレジットとは全く別個のものです。

以下は個人に與えられるタキス・クレジットの表であります。

要注意——これはタキス・クレジットで單なる控除ではありません。あなたはあなたの課税所得からただ控除するだけでなく、あなたが支拂うべき實際のオンタリオ・タキスから差し引かれるものです。

寄付總額	クレジット計算	最大限クレジット
百ドルまで	寄付の七五%	七十五弗
百一弗より五百五十弗	七五弗プラス百弗以上	三百弗
五百五十弗以上	三百弗ー五百五十弗以上の金額の三三・三%	五百弗

◎年間の合計寄付額が千百五十ドルに達すれば最大限クレジットは五百ドルとなります。

もしあなたのすべての公認政黨、選舉區協會および候補者への寄付が百ドル以下であれば、あなたは寄付額の七五%をタキス・クレジットとして申告することができます。

これによつてあなたはフトコロを余り傷めないで資金集めの寄付をすることができるようになるものです。

會社に對するタキス恩典は多少違います。會社は課税所得のオンタリオの部分から一定の控除をすることが許されています。

◎要注意——個人または會社は寄付額に對する公式領収證を提示しなければ、寄付金のタキス恩典として申告することはできません。この領収證は委員會によりすべての候補者と政黨當事者に提供さています。

詳細は下記に書面で問い合わせて下さい。

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Arthur A. Wishart,
Chairman,
for the Commission.

選舉寄付及び支出に關する委員会發表

素人のど自慢大会は 大入り満員の盛況！

芸人揃いの番組を楽しむ

新春会青音楽協会（会長片山ヒロシ）主催の「夏の夕べの集い」が去る土曜夜ト市日系文化会館で行われ立見客も多数あって、文字通り大入満員の盛況だった。

片川、松浦、川端、国上諸氏が協力して「素人のど自慢大会」の番組はいずれも粒揃いであったし、その上、舞踊、舞踊、独唱演奏などのとり混ぜにかなりの努力が払われていたことが報われてやんやの拍手をうけた。

主審県評ハリー氏審判、色本氏（大陸）森氏（ニューカナデアン）の三人が採点した結果、中浦さんの「帰り船」が一等に、前島さんの「琵琶一代」の歌いぶりが二等に、岩下さんの「知りたくないの」が三等となり加藤みどりちゃん（五才）が伴奏にあわせて歌った可愛い格好が、「特別賞」となった。

同夜ステージに立った人たちはいずれも素人の域を出ているほど。日系人の催しに、片山さんのスカウトしたこれらの素人を頼めば、会員はぐんと殖えることになろう。

公園内で大ダイヤ

引退老人が発見

〔米国アーカンソー州 ムーフリースボロ〕当地付近にある州立ダイヤモンド・パークに入場料を支払って立ち入ったオクラホマ州アマリロからの観光客で、引退のジョンソン氏（六二）は二時間ほど同公園をぶらつきまわっているうち、重さ一六・三七カラットのダイヤモンドをみつけた。

このパークは昔、ダイヤモンド採掘を商業的にやっていた地区で、土地を掘りあけたまま放になっている。ジョンソン氏は遠方にピカピカ光るものを認めてひろいあげたのが、この大きなダイヤ。

即席金持ちとなったわけだが、二〇年前一五・三一カラットのダイヤが最近一〇万弗で売られたというから、一〇数万弗は間違いなさそうだ。

松本博士

三十一日説教

原爆が投下された当時広島女学院々長であり、被爆者となった松本卓夫博士（八七）が来る三十一日（日）午前十一時半よりトロント日系人合同教会で「強いられた十字架」と題して説教をする。一般の来聴を歓迎。

松本博士は原爆三〇年記念の年に世界平和推進のため七月初旬より単身三ヵ月の予定で米加を訪問中、今週来市した。教え子のなかにはサトロー節子夫人がいるし、元日本にいた引退宣教師らも訪問する予定。

新卒者の初任給

史上最高率に

〔東京時事〕労働省は先週今年三月から五月にかけて民間企業に就職した新規学卒者の初任給調査結果を発表した。それによると、初任給の対前年アップ率は中卒三〇・四％、高卒二八・七％、短大卒二九・〇％、大卒二五・九％となり、史上最高の賃上げ率三二・九％を記録した昨春闘の結果を反映して、これも史上最高のアップ平均三〇％近い高率となっている。

米寿の祝い

オンタリオ州ウエストヒルの伊藤平造氏は、今月米寿、八八才の誕生日を迎えるという御喜びで、子供さんたちが集まり、親戚・友人をも招いて祝賀会を開き健康を祝いあった。

お茶いかがですか

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御礼

私事、一昨年十一月末不慮の病に倒れて以来今日まで長い療養生活中皆様方より温かいご同情とお見舞を頂きましたことを厚くお礼申し上げます。さて、この度母国より義弟瀬戸満三が見舞に来加いたしましたのを機会に私も母国日本にて余生を療養いたす事に決心致しました。長いカナダ生活中、皆様方より公私変らないご友情とご親切を賜わりましたにも拘わらず何等報ゆることなく帰国いたしますことは誠に残念です。只々感謝の他なく真心より篤くお礼申し上げますと共に皆様方のご多幸をお祈り申し上げます。

一九七五年八月二十七日
瀬戸ヤス

皆々様

○消息

○ト市日本総領事館につとめて帰国した矢嶋由哉氏からの便りによると同氏は防衛庁防衛研修所一般課程を修了し七月から外務省調査部分析課に勤務している。

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夫 赤江寛（五六才）儀

長いこと病気療養中は色々お世話になりましたが、八月十四日ノースヨーク病院にて死亡、八月十六日夜トロント佛教会に於て石浦總長、宮地開教使司式の下に告別式を行い、十八日プロスペクト墓地にて火葬致しました。際には、皆様から深きご同情とご会葬に預かりました上に弔辞弔電、供花、香料を頂き誠に有難うございました。病気中度々頂きましたお見舞をも併せて略儀ながら紙上を借りて深謝申し上げます。

喪主 妻 赤江綾子
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妻 ダイアン
次男 メルバーン
妻 イーガン
長女 リンダ
次女 グエリア
孫 カツロ
女婿 小西高明
妹 妻 寿子
女婿 辺見 パグ
妹 妻 貞子
甥・姪 親戚・友人一同

死亡

△サマランドの若林信美氏（七八）は八月八日同地病院で死去、一三日サマランド合同教会でグリーン・ノハーフ牧師により告別式を行いピーチ・オーチャード墓地に埋葬した。

△高島亨次氏夫妻息レオナルド氏（五四）は八月二一日ヨーク・カウンティー病院にて死亡、二三日アール・エリオット葬儀社にて葬儀を執行、レストヘーブン墓地に埋葬した。

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六室付き。ト市中央区地下鉄、学校、商店に便利な地点。電話四九四―九七七二（夜間）

故 夫 信美（七八才、滋賀県出身）儀

去る八月五日早朝ストロークにてサマランド病院に入院、良医、良薬もむなしく四日間の昏睡状態のまま八月八日午後十時四十分遂に永遠の眠りに付きましたことを皆様にお知らせ申し上げます。追って八月十三日午後二時サマランド合同教会に於いてグリーン・ノハーク牧師司式の下に告別式を執行致しピーチ・オーチャード墓地に埋葬しました節はご多忙中且つ遠路にも拘わらず多数の皆様のご参列の栄を賜わり、その上ご供花、ご花料、弔辞、弔電等を頂き誠に有難く遺族一同感謝申し上げます。実は一々参堂お礼申し述ぶべきですが失礼ながら取り敢ず紙上を借りて故人生前のご交誼、病中のお見舞を合わせて厚くお礼申上げます。

喪主 妻 若林隆子
Box 1012, Kelly Ave., Summerland, B.C. V0H 1Z0
女婿 横田健次（ボーニー）
次女 妻 千代美（ローズ）
孫 ジェフリー グラス イーエン
女婿 木多実 ミーシン ダイアン
孫 ブラドリー
親族代表 小西馨 カーロー
友人代表 浅野恭輔
日系人クラブ

經驗ある教師募集

―トロント日本語學校―

希望者は履歴書を同封、左記に申し込んで下さい。

Mr. A. Nishihama,
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＝訪日観光団＝

出発	帰国
九月四日	十月一日
九月十二日	十月三日
九月二〇日	十月二四日
二	十月三一日
十月一〇日	十月三一日
十月一六日	十一月一二日

●秋のメキシコ観光団
十月十七日から十月三十一日まで。

●日系人のリノ・サンフランシスコ観光団
十月十九日――一週間

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◇出発	滞在
九月三十日	四週間
十一月一日	四〃
十一月十五日	四〃
十二月十三日	五〃
十二月二十七日	四〃

◇ハワイ、ナナー、バハマスその他の島、メキシコ、フロリダ等のパケジ・ツアーを沢山用意してあります。

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日本人の知恵と独創の歴史（二）

"梅干と日本刀"

ゴボウとコンニャクの薬物効用

自然への鋭い観察力がもたらした日本人の驚くべき自然順応の知恵の一つとして、この本の中で著者が挙げていることの一つに「科學的知識はなくても経験で知っていた」という項には次のように記されている。

梅　月　生

×

奈良時代のころ、中国から鍼灸（はり・きゅう）の技術が輸入されて、日本の医術は飛躍的に發達をとげるが、日本人が真にユニークだったのは、やはり病気の予防法に於てである。

梅が日本に入ってきたのは、奈良時代の少し前だが、この梅を入手すると、梅漬けを習い、やがて梅干を完成する。

そのほかに、梅干を黒焼きにしたものを烏梅（うばい）といって、この烏梅の発汗作用を利用して風邪薬にしていた。梅干を漬けるときに使うシソの葉には解毒作用がある。こうした梅の持っている薬物効果を知って、それを食品として常用したのである。

日本古来の食品には、梅干のように薬用と食用の区別のつかないものが多い。食べ方も巧みに二つ以上の相反する性格をもった食品を配合することで、食事のバランスをとってきた。バランスという栄養学的な知識がなかったはずだが、その効果だけは十分知っていたのであろう。

この、二つの相反する性格を持った食品の配合、という食事知識は、のちの懐石料理に至るまでの日本料理の原型である。つねに、酸性とアルカリ性とビタミンの各種、ヨード、蛋白、ミネラルをそろえている。それは、身体の中に入ってから有効な働きをするようにできている。

そういう意味で、日本人は、予防と健康のために、ずっと食餌療法をしてきたともいえよう。

その好例が、こんにゃくと、ごぼうである。ごぼうは、本来は漢方療法で使われた。そのごぼうを、野菜の一つとして食べるのは日本人だけである。第二次大戦中に、捕虜にごぼうを食べさせて"残酷行為"だと、のちに問題になったことがある。それほど欧米人には珍らしい野菜である。ごぼうは完全不消化食品で食べても身体の中を通りすぎるだけである。何の栄養にもならない。しかし、その代わりに、体内を通り抜けるさいに、全身のコレステロール、無機水銀、ピーシービーといった有毒物が全部吸収されて、排せつされるのである。解毒作用というか、毒物排せつ食品としては、ごぼうは最優秀食品である。

こんにゃくは、九八％は水分で、あとは完全不消化の凝固した澱粉質と灰分が少し。カロリーはない。けれども、こんにゃくは、こんにゃくマンナンという薬物を含んでいて、このマンナンはコレステロール溶解剤である。今日、コレステロール溶解剤として売られているのは、合成マンナンである。合成されたものより、自然のものを食品として摂取するほうが効果的である。こんにゃくを小さい時から食べていることが、高血圧や血管炸裂をどれほど防いでいるか、計りしれないだろう。

つねづね、私が"ごぼうとこんにゃくを食べているかぎり、日本人は近代社会の中で最後まで生きのこれるだろう"といってきた理由である。

日本人の發想は、科學を科学として分せきしないで総合的な経験として理解するだけだから、マンナンという言葉は知らない。けれども、食品については非常に科學的だった。ただ、経験を分せきして公式する必要がなかっただけである。

天氣晴朗なれど

（一四四）佐藤　愛子

チャリン、チャリン、とクサリの音がしてヒロエが入って来た。

『あら、どうしたの、朝子さん、へんな顔して――』

『そう？　べつに……』

朝子はごま化した。

『お腹が空き過ぎたんじゃないの？　そんな顔よ。何か食べていらっしゃい』

ヒロエはそういいながらつかつかと電話の前に行って、ダイアルを廻し始めた。

『もしもし……あの……青葉さんの　お部屋　でしょうか？』

朝子は　ヒロエを　見つめた。ヒロエの表情は変化している。二重アゴが三重になり、小鼻に力が入って膨らんでいる。あの女が出て来たのだ。朝子が受けたのと同じショックがヒロエを襲ったのだ。

『私の名前ですか？　國井です。く、に、い……』

ヒロエの聲は挑戦的に高まった。

『でも、それよりヒロエといっていただけばすぐわかりますわ、ヒ、ロ、エ……です……』

ヒロエは受ッ器を下ろした。そうして朝子の方をふり返った。

『ああ、朝子さん―』

ヒロエの顔は眞赤だ。愛らしいピンクの唇が丸く開いたまま、パクパクと空に向って動いた。

『ああ―』

ヒロエはもう一度叫ぶとどたどたとよろめいてチンスのソファの中に倒れるように腰かけた。

『どうしたの？　ヒロエさん―』

朝子はいった。朝子のけげんそうなその表情はわざと作ったものである。

『青葉さんは留守なの？』

ヒロエはそれに答えず、手の中の小さなレースのハンケチを口の中に押しこんで嚙みしめた。と、その眼にみるみる涙が盛り上ったと思うと、ペラリと溢れて盛り上った頬の上に庇にたまる雨水のように溜って少し流れた。

感謝

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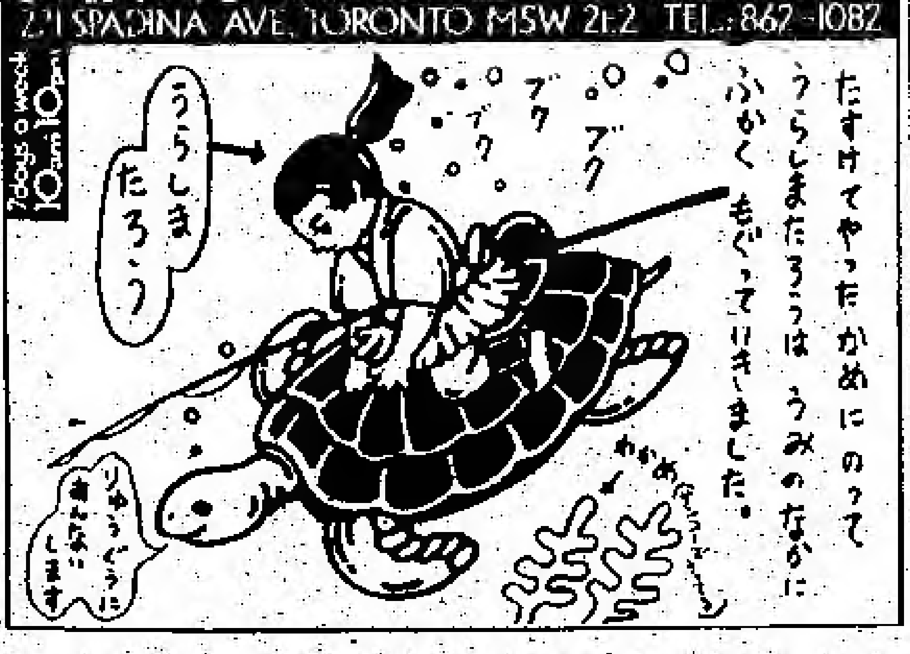

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原住民の要請をまず解決させよ

司教百人が連名して宣言書

〔オタワ〕カナダ北方の環境を破壊し、北方地区に在住のインディアンの生計にも被害を与えると問題になっているマッケンジー渓谷を通る、天然ガス・パイプラインを含むエネルギー計画は北方インディアンの土地所有権問題を処理するまではストップするべきであると、カナダ国内百人のカトリック司教が連名した『宣言書』を発行してオタワ政府に強く要求した。

レーバーデー公休日に行う恒例の宣言書であるが、今年はカナダ合同教会、聖公会及びカナダ教会協議会リーダーたちの承認をうけて連邦政府に北方インディアンの切実な要求を積極的に支持したことは未聞のことである。

オタワのインディアン関係者筋では『二〇ページに及ぶ宣言書は爆弾的な政治的ステートメントであり、我々としても神経をとがらせている』といっている。

インディアンにとってカナダの二大キリスト教団に属する約千四百万人の信者たちがこの宣言書を通読することは大きな味方であるとして、このニュースを歓迎している。

日本船に警告

〔東京〕海上自衛隊は今週すべての船舶に対し、八月三一日から九月六日までカムチャツカ半島沖合に接近しないよう警告した。ソ連が同期間中、夜九時から午前一〇時まで毎日、海上砲撃の演習を行うからである。

在韓国の國連軍の解体

決議案の成立ほぼ確実と語る

〔東京時事〕九月の国連総会対策について政府と協議するため、一時帰国中の斎藤国連大使は先週、記者会見し、国連総会を中心に国連総会の見通しなどを明らかにした。

この中で斎藤大使は『在韓国連軍解体に関する北朝鮮支持派の決議案の成立は確実視』と述べるとともに、『日米などの共同提案の成立は、難しいのではないか』との見通しを示した。

日本の国連大使が日米等共同提案成立について否定的な判断を表明したのは初めてで、国連総会を前に内外の注目を集めることになろう。

また、斎藤大使は北朝鮮支持派の決議案だけが成立する場合の対策について、『まだ米国側に勝つという気持ちがあるので、真剣に対策を考える段階ではないが、（そのような見通しの場合）表決を前に（本省に）サインを送る』と述べ、票読みの動向によってなんらかの対応策を考える可能性を示さしたが、同決議案の一本化の動きについて『今年は昨年よりも難しい』と述べた。

北海道に大水害

石狩川十三年ぶりにはんらん

〔東京時事〕台風六号にともなう最終被害状況は、九州を除く徳島、北海道を中心に三五都道府県に及んだ。主な被害は次の通り。

▽死者二六人▽不明四人▽負傷五三人▽家屋全壊六九戸▽同半壊九一戸▽同流失五〇戸▽床上浸水六八四五戸▽田畑の流埋二九ヘクタール▽被災世帯一〇二四一▽被災者数三三、九三六人

台風六号は二三日夜から二四日にかけ北海道全域に大雨をもたらし、道内各地では史上最高の二〇〇ミリを越す雨量を記録した。このため北海道最大の河川である石狩川が一三年ぶりにハンラン、流域の町や村が次々と濁流にのまれ、田畑二万五千ヘクタール以上が冠水したほか、家屋も二万戸以上が床上浸水の被害をうけた。

比島のミンダナオで日本女性連れ去らる

〔東京時事〕二五日夜フィリピンの日本大使館から外務省に入った連絡によると同日朝、ミンダナオ島を旅行中の日本女性が何者かに連れ去られた。東京のデザイナー、関案夫さん（二九）の妻、陽子さん（三〇）ということがわかった。

関さん夫妻は東京からマニラ経由でミンダナオ島に遊びに来ていたところ、六、七人の現地人らしい男たちに銃でおどされ、陽子さんだけが小舟で連れ去られたという。現地警察、空軍などが捜査している。

ミンダナオ島一帯は武装回教徒による反乱が頻発している不安な情勢にあるだけに、捜査は難行しているもよう。犯人側は身代金二〇万ペソ（約八百万円）を要求しているという。

セラシエー

八八才で病死

〔ロンドン〕アフリカ最古の独立国エチオピアのハイレ・セラシエ一世（現在は退位）は二七日病死したとアジス・アベバのラジオは放送した。享年八八才。

セラシエ一世は一九三〇年に即位、四〇年以上もエチオピア皇帝として君臨してきたが、一九七四年九月の軍部によるクーデターで退位され監禁されていた。

五百十万弗で日本藝術作品を

〔ニューヨーク〕メトロポリタン博物館は今週、日本藝術作品四一二点を五百十万ドルで買い求めると発表した。この作品集は日本藝術品の最良コレクションといわれている。米国生れの宣教師の息ハリー・パッカード氏（五五）が第二大戦後、米海軍々人として長崎に駐屯して以来集めてきたものという。

四二〇ケースすでに申し込み

〔タベック〕オンタリオ州の初代オンバズマン、アーサー・マロニー氏はト市々庁前（西クイン街六五、六階）にオフィスを開設したが、すでに四二〇件も調査してもらいたいというケースが来ている。

マロニー氏は補助官二名を雇い、ケース・バイ・ケースを吟味した上、オンバズマンの権限外の場合はどこに連絡したらよいかそていねいに返事を出してきている。オンバズマンの主要な任務の一つは、市民が政府を相手に訴えるケースを処理することにある。

米國の二倍ある

中南米のエネルギー潜在資源

〔ワシントン時事〕米内務省地質調査所は先週『エネルギー危機下での中南米の石油見通し』と題する報告書を発表『これまでに公表されている資料はきわめて不十分で、中南米の潜在エネルギー資源を極端に過小評価している』と述べ中南米と米国の類似の地層を綿密に比較調査した結果として、中南米のエネルギー資源は少なくとも米国の二倍あるとの最新推定を明らかにした。

報告はさらに『中南米は世界の有望石油産地の一九%を持つにもかかわらず現在世界の石油の九%しか生産していない。したがって中南米は全体として新たなエネルギー開発にとってきわめて有望である』と指摘『とくにカリブ海とアルゼンチン大陸棚の二地域には中東に匹敵する大規模な石油が埋蔵されている』と強調している。

雨降りと雪降り量は九月からメートルで

〇…九月一日からカナダは雨量、降雪量をメートル法で発表することになった。雨の場合はミリメートルで、雪が降ればセンチメートルになる。

〇…風速時六〇マイルと報じていたのが、時速[illegible]キロメートルとなるわけ。オタワのメートル委員会スポークスマン、フランク・ミーソー氏にいわせると、雪と雨の分量をメートル法で二つにしたことについて次のように説明している。

〇…未知のように雪と雨の割比率は一〇対〇である。いい換えれば一インチの雨量は約一〇インチの雪の量に相当する。だから一インチの雨があっちに降り、一インチの雪がこっちに降ったといってもピンとこない。

〇…したがって雨、ミリメートル（〇、〇三九三七インチ）及び雪センチメートル（〇、三九三七インチ）といえば整然が現実的だ。

避妊薬使用は中年婦人に危険

〔ワシントン〕米国食糧及び薬品行政局はドクター宛に郵送されるブルテンで、『避妊薬を使用する婦人は心臓マヒにかかり易い』という警告を発し、特に四〇才以上の婦人で避妊薬を使う者は使わない四〇才以上の者の、四倍も心臓マヒになり、生命を脅かすとしている。したがって四〇才以上の婦人は『ピル』を使わない方法で避妊するよう考慮すべきと注意を与えている。

晩市スーパー店来週から閉業

〔晩市〕大晩市内のすべてのスーパー店は従業員労組のストのため労働公休日から一斉に閉店する。一般市民は今週中までに食糧の買い出しを行なっており、店棚のある部分は全くガラ空きとなった。

従業員労組員は来週からピケット・ラインを各スーパー店に張りめぐらせるが、店側ではスト労組員を締め出すといっており、スーパー店のストは当分つづきそうである。

〇強姦されたと警察に訴えて出る婦人の八〇%は性的乱暴をされたことがなくウソをいっていることがこのほど行なわれたマウンテーによるテストで明らかとなった。